

GUIDE

TO

HOLINESS.

Judging from the appearance of some Christians, we conclude they esteem rudeness a virtue. But if they adopt our opinion of the following article, from Upham's "LIFE OF FAITH," they will change their course. Christians sometimes think they are persecuted for righteousness' sake, when they are only opposed for their harshness and inconsistency.

Grace should not only make us firm and decided, but gentle, courteous and kind, and our daily deportment should be an exhibition of these qualities.

On the Relation of Faith to the propriety and perfection of outward Manner.

Introduction of the subject. Remarks on the true basis of propriety and politeness of manners. On the outward expression of the unpleasant and violent passions. On calmness of manner. On attention to others. On outward appearance and methods of expression. Extract from Dr. Miller.

As man is constituted of soul and body, it is but natural to expect that the inward principle will show itself in outward results. And, among other things, it will show itself very distinctly in outward manner. And besides, man, by his very constitution, is a social being; and the relation of sociality which he sustains to others, imparts to the matter of good breeding or propriety of manners, the nature of an imperative duty.

2.—What ought to be and what is, the outward manner of a truly devout and holy person in the intercourse of life? Does the life of faith require him to be rude and severe in his manner? Does it require, or even permit him to violate any of the principles of good breeding? Or does it, on the other hand, tend to perfect the outward bearing, and to render one, in the highest degree, a pattern

of truly good breeding and of good manners, in the situation in which Providence has placed him?

3.—In connection with this subject, which is certainly important enough to receive a share of the attention of those who aim at doing the best things in the best way, we remark, in the first place, that the basis of true propriety and politeness of manners, will be found to consist in genuine benevolence of heart. A man of a morose and overbearing, or a contracted and selfish temper, will find it very difficult to conform to the requisitions of a just and well ordered social intercourse. A truly religious person, therefore, one whose heart in being sustained by faith is filled with sincere good will and love to his fellow men, possesses the great pre-requisite of propriety and perfection of manners. In doing what the intercourse of improved society requires, he does not act the hypocrite, which is too often the case with those who have a reputation for politeness; but expresses, in his outward conduct, the genuine sentiments of a purified and philanthropic heart. He has, therefore, a decided advantage over other persons in this respect.

4.—It is one of the principles of a just and courteous social intercourse, that there shall be a suppression of the outward signs of the unpleasant and violent passions, such as disgust, jealousy, evil suspicions, and anger. It is true, the rules of good breeding and politeness, as they are understood and put in practice by the world, do not forbid the existence of such evil feelings and passions in the heart. That is a matter, of which they do not profess to take cognizance; and in regard to which they are undoubtedly very defective. But they forbid, in all ordinary cases, the outward manifestations of them, even in a small degree. The fulfilment of this important requisition in the doctrines of social intercourse, viz., the suppression of the outward manifestation of the unpleasant and evil passions, is very easy for a holy person, who, in the exercise of a purified love resting upon a strong faith, "thinketh no evil," "hopeth all things," "endureth all things." He does naturally and easily, as well as from a sense of duty, what other persons do, in general, from constraint.

5.—Another principle is, that there should be a subdued and calm outward manner, in opposition to endue eagerness, activity, and vehemence. The manner of a truly polite or courteous person, in opposition to that unsettled and eager activity which has just been mentioned, is subdued, deliberate, gentle. He is not suspicious of being slighted; he is not impatiently or unduly inquisitive; he has learnt the great lesson of self-control; he is not eager for the first word, or the first place, or the first mark of attention. He seems to have, if not a religious, a sort of *conventional* faith, that, if he will remain patient and tranquil, every thing will take place, both at the right time, and in the right degree and order. It may be added further, that the principle now under consideration, condemns a boisterous mode of expression, frequent and loud laughter, a distorted or agitated countenance, and violent gesticulation. The state of mind existing in a truly religious person, is the precise state which is best calculated to enable one to fulfil these requisitions in the easiest and best manner. It is

the nature of such a person to be patient and forbearing; to be serious, deliberate and gentle.

6.—The man of truly good breeding is not *egotistical*; that is to say, he does not think much, or say much of himself. He speaks at the right time, but is seldom the hero of his own story. In his present situation, (that is to say, in the fulfilment of the duties of social intercourse,) his object, in part, is to put others at their ease, and to make them satisfied and happy. He must consent, therefore, to have self put out of the way. By the law of polite social intercourse, he is bound to think more of the happiness of others than of his own; and accordingly he is careful not to notice, and if, under certain circumstances, he cannot well do this, he is careful not to bring unnecessarily to the notice of others, the small and perhaps unavoidable imperfections of those around him. On the contrary, in the spirit of self-forgetfulness, and of true benevolence towards others, he endeavors to bestow upon all who are present, those little acts of attention, and those various marks of recognition and kindness, which are calculated to make them pleased and cheerful, and which are appropriate to their situation. And we may remark here again, that he, who has a heart, of which faith is the inspiring principle, and which as the result of its faith, is filled with love to God and love to man, is precisely in the situation, which renders the discharge of these offices pleasant and easy. And he is not only in this situation, but, in point of fact, a truly believing and devoted person almost necessarily acts in this way.

7.—A person of good breeding, when he is in the company of others, is always attentive to what is passing. It is but little short of insult to the company to let our minds be wandering abroad, when our bodies are present; and when our turn for speaking comes, to be obliged to say that "we did not hear," or that "we do not remember what has been said." Such carelessness is exceedingly rude, if it be exhibited in the presence of those, who are our superiors in age or in their condition of life; and it is unkind and ungenerous if it be exhibited to those who are in a lower condition. A person, who lives by faith, is one who lives in present connection with God, and is therefore one, who "lives by the moment." He knows that the facts and circumstances of each moment, disclose a portion of the divine will, and may, therefore, have a near relation to his present duty. And, consequently, he cannot be inattentive. No matter what company he is in, he meets the creatures of God there; and the sentiment of duty requires him to hear what is said and to notice what is done, in order that he himself may do what God would have him do, in his present circumstances, and that he may keep a "conscience void of offence."

8.—The rules of good breeding, require that persons, in their intercourse in society, should pay some attention to their outward appearance and to their methods of expression. We do not say that they require that there should be sumptuousness, expensive and unnecessary outward display; but they do require that there should be propriety and neatness. A man, who is entirely negligent and slatternly in his appearance, not only indicates the degradation of his own mind,

but indirectly says to the company he is in, that he has no personal regard for them, that they are unworthy of his esteem. The same rules require also that a person should be attentive to his modes of expression. It has hardly escaped the notice of any one, that there are words and forms of expression current in some portions of society, which are stamped with vulgarity, and sometimes almost with impurity. And so marked is their character, that it is very seldom that we hear them uttered with deliberation and seriousness, but generally in a trivial and jesting way. All such words and phrases are excluded from all truly correct and well established social intercourse. It is hardly necessary to say, that a life of faith, which is necessarily regulated by a regard to propriety and purity, is decidedly favorable to all that is implied and required in these statements.

9.—Without formally pursuing these inquiries further, we would remark here, that holiness of heart and life, which always and necessarily has its foundations in faith, is thought by some, who have not looked deeply into its nature, to be inconsistent with those established forms and proprieties which have now been spoken of. And this opinion undoubtedly operates, in the minds of such persons, as an objection in the way of receiving the doctrines of holy living. But there could not well be a greater mistake than this. The existence of true holiness of heart will immediately impart to every one, who is the subject of it, a seriousness and modesty of demeanor, a propriety and justness of manners, combined with a sympathy in the happiness of others, which will commend itself at once to the best judges on this subject.

10.—I am aware that there are some who profess to be true saints, who are, nevertheless, very ungracious and unsaintlike in their manners. They seem to think, if one may be allowed to judge from their outward deportment, that inward purity has no established connection with external propriety; that holiness, when coming in contact with the weakness and sins of the world, under any circumstances, gives a license to rudeness; and that a person cannot be faithful to Christ without being more or less uncivil and even violent to his fellow men. But such mistakes and crudities grow out of the old stock of nature, and are not the product of the truly regenerated life. The world, which is condemned for sin, is not to be won back from its evil ways by the commission of sin, but by the power of holy love. Every thing has its place and its law. God recognizes the great fact, that there is something due to man, *as man*, even though he be a *fallen* man; and consequently that something is due to man, in his character of man, in the relations of social intercourse. When the persons, to whom we have just now referred, are further advanced in Christian experience, and bear more of the image of Christ, they will find that "godliness is profitable unto all things;" that it meets all the demands of life; and that it is especially suited to be the aid and ornament of social intercourse. Under its influence, the rudeness of nature will be changed into the civility, which necessarily flows from true Christian love. That eager vehemence, which results from a want of strong faith, will be changed into meekness and forbearance;

and tones of ill-considered and impatient rebuke, into the gentle accents of kindness; not to mention other improvements, which will combine their influence in diffusing the perfection of the inward life over the outward character.

11.—In conformation of the views of this chapter, which seem to us of much practical importance, we take the liberty to introduce an extract from the interesting Work of Dr. Miller on Clerical Manners and Habits.—“By *good manners*, then, I beg you will understand me to mean, those manners which christian purity and benevolence recommend, and which, where those graces reign, they will ever be found substantially to produce. Dr. Witherspoon, in his “Letters on Education,” while strongly urging the utility and importance of polished manners, remarks, that “true religion is not only consistent with, but necessary to, the perfection of true politeness;” and fortifies his opinion by “a noble sentiment,” as he calls it, of the Prince of Conti, viz. that “worldly politeness is no more than an imitation or imperfect copy of christian charity, being the pretence, or outward appearance, of that deference to the judgment, and attention to the interest of others, which a true Christian has as the rule of his life, and the disposition of his heart.” And truly, we have only need to see an example of that unaffected kindness, affability, respectfulness, gentleness and attention to the feelings and comfort of all around us, which real religion at once demands and inspires, united with the gravity, dignity and prudence, becoming those who remember that for every word and action they must give an account;—we have only, I say, to see this happy union of qualities fairly exemplified in human deportment, to be convinced that nothing can be more nobly beautiful or attractive, in the view of every thinking beholder, than the undissembled expression of pure christian feeling; and, of course, that to be an humble and assiduous imitator of Christ, is the shortest way for the minister of the Gospel, or any other man, to exhibit the most perfect manners of which our nature is capable.

“So much for the general principle. Cultivate the christian temper, and you will always, in precisely the same proportion, lay the best and the only true foundation for the manners which I recommend.”

* Letters on Clerical Manners and Habits by Samuel Miller D. D. Professor in Princeton Theological Seminary.

A HOLY PERSON often does the same things which are done by an unholy person, and yet the things done in the two cases, though the same in themselves, are infinitely different in their character. The one performs them in the will of God, the other in the will of the creature.—*Upham*.

CONFESSION OF SIN is an important duty; but there is no true confession of sin where there is not at the same time a turning away from it.—*Ibid*.

For the Guide to Holiness.

EXTRACTS FROM ARNDT'S TRUE CHRISTIANITY.

[WE have already, in some former numbers, given some extracts from this ancient work. It is a work which breathes throughout a remarkably pure and devout spirit. One of the editors of this work remarks, that "it led the way to that celebrated revival of religion, known in Ecclesiastical History by the name of Pietism." This great revival, which took place many years since in Germany, was the origin of the modern German pietists. Another editor speaks of the effects of the work "in being instrumental of the conversion of thousands of souls." The great power and charm of the work, seems to us to consist in the prominence which it gives to the doctrine of perfect sanctification. Not in a very formal way, it is true, but in such a way that there can be no mistake as to the views, the desires and aims of the author.]

I.

Not a Christian name but a Christian life, evidences a true Christian. Let this, therefore, be the care of the Christian, that in him Christ may be seen, and visibly appear unto others, in love, humility and kindness; for he in whom *Christ does not live*, certainly cannot be a Christian.

II.

And this life having fixed its roots within, in the spirit and heart of man, must of necessity spring up and bear fruit, just as the fruit springs up from the inherent virtue of the tree. For, it is necessary that our life should be influenced by the Spirit of Christ, and fashioned after his example; according to that saying of the Apostle, "As many as are led by the Spirit of God, they are the sons of God." "If any man have not the Spirit of Christ he is none of his."

III.

Whence it is evident, how necessary the Spirit of God is to a truly Christian life; and therefore Christ has not only commanded us to pray for it, but has also promised to give it. This spirit is a spirit of regeneration, by which we are quickened in Christ into a new, spiritual and heavenly life, as the genuine effect of it; and from the life and never dying power of this spirit every Christian virtue must be derived. It is then, that inward holiness flourisheth as the palm tree, and groweth like a cedar in Lebanon.

IV.

God approves the desires of our spirit, when it thirsts after a farther purification. The Holy Spirit also helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered. *Yea, the blood of Christ purifieth*

us by faith, so that we are without spot or wrinkle; and in this respect we possess not the purity, holiness and righteousness of an angel, but that of Christ, yea of Christ himself.

V.

This undeserved righteousness, freely applied to us, must *renew our body, soul and spirit, and produce a true holiness of life and manners.* And this life, though it is at first like a tender palm tree, must daily become more and more vigorous in us, and gather strength in Christ Jesus. And our growth in Christ will be in proportion as we advance in faith, in virtue, and the practice of a Christian life and holiness. This is to flourish like a palm tree.

VI.

The Cross is the rod of divine correction to awaken us from the sleep of sin and death. It is the preservative against sin; the destroyer of the carnal life and the cherisher of the spiritual life. It is the conquerer of pride, the nurse of humility and the teacher of patience. By the Cross courage is renewed, virtue is strengthened, and the body is disciplined. It is the teacher of meekness, the encourager of prayer, the guardian of chastity, the source of peace of conscience, and the spring of inward joys. It is the Cross which brings us to a conformity with Christ, which strips us of the armor of darkness, and which clothes us with the armor of light.

For the Guide to Holiness.

EVERY-DAY EXPERIENCE.

MARCH 20. I never before, and for so long a time, had so enlarged a view of God's goodness to me. My soul has overflowed with joyous and grateful emotions. Awake, asleep, I have been in the same happy frame of inward praise, thanksgiving and rejoicing. My "mind itself seems a thanksgiving to the power that made it—full of blessedness and love." Have had some special instructions through my dreams. Whether or not these dreams are from the Lord, they convey important instruction to my mind, and I desire to remember them; the one especially by which I was reprov'd, or warn'd of danger. The Lord guards me still; the angel of his mercy still surrounds me by night and by day, warning, reprov'ing and comforting me. O to mercy how great a debtor!

APRIL 8.—I am still happy in the Lord; yes, *in the Lord*; not in myself, but out of, away from self, *in the Lord*. "My soul doth magnify the Lord." He is to me a present God, in all my thoughts. When I lie down, when I rise up, as I sit in the house, or walk by the way, God is near and round about me. I cannot harbor a thought which is displeasing to Him. In the open firmament

especially, as I walk by the way do I praise Him. Creation's God, *my God!* I, who have dwelt so long in darkness and in sin, scarcely daring to look minutely at the works of God, can now raise my head, and fix my eyes, and gaze without any check. My heart no longer cold, is now in unison with nature, declaring the glory of God. So beautiful is nature, so pure, so elevating in all her influences, I could almost wish to dwell forever in her presence; never to seek a better creation to please the eye and satisfy the soul. Will these beautiful objects of nature disappear forever? Will they be rooted out of God's creation? Thou knowest.

AUG. 6.—I wish to record the visits of Madam F—— of the Canada Mission to this place. Her beautiful, benign face, reflecting so much of the image of Jesus, I would not forget; her devotion to her Lord, her labors of love in behalf of the poor and ignorant, I desire often to recall to mind. She is one who seems really to be leaning on the arm of her Saviour, holding constant communion with Him. She has a sweet simplicity and purity of manners, which indicates her union with the Lord. Oh, how the gay, and fashionable, and worldly, diminish and fade away, in contrast with such an one! Who, who would not live for the Lord, for the good of man, rather than as a worldling, conformed to the world? O Lord Jesus, do thou increase within me thine own Spirit, until it fill the measure of my capacity, and grant I may labor evermore for Thee.

For the Guide to Holiness.

FULLNESS OF GOD. — *Eph. 3, 16-20.*

PERHAPS the most sublime privileges of Christian believers, are enumerated and wrapped up in the language of St. Paul's prayer for the Christians at Ephesus. When he presented this prayer, he was on his knees before the "Father of our Lord Jesus Christ." The parts of this prayer are various, and each successive part increases in grandeur and sublimity, and finally concludes in a faith receiving more than even St. Paul could "ask or think." It is presumed no humble seeker after the deep things of God, can seriously contemplate this prayer in vain. It is recorded for our profit; and the words which compose it, are such as the Holy Ghost teacheth. The Apostle considered the Ephesians capable of receiving all those great things for which he prays; and we, as believers should stop short of nothing less. We have liberty to enter into the most glorious sanctuary of Christianity, by the rich and all-meritorious blood of Jesus.

Pious reader, come with me, and let us now ponder with humility this admirable prayer. In the strength of the Anointed One, we may be able, in some good measure, to make these things our own. "*To be strengthened with all might by the Spirit in the inner man,*" is the first thing presented to our faith. The "*inner man,*" is the soul; and the "*strength*" is spiritual: it is to be supplied by the Holy Ghost. This fountain of spiritual energy can alone supply the spiritual strength which is necessary for the spiritual work which we have in contemplation. This strength implies true spiritual courage, stout-heartedness, unfaltering faith; such strength as Joshua possessed when he was about to enter the promised land. This strength must pervade the whole heart, and find a settled residence in the "*inner man.*" It excludes all doubting. It is purely divine. It is of the operation of God. It is by the Spirit. It is of no ordinary kind. It is mighty strength, or strength strengthened; fortified strength. Strength mightily strengthened by the omnipotent energy of the Holy Spirit. This supposes that all enemies are now without, and are to be kept out. "*That Christ may dwell in our hearts by faith,*" is the *second* idea in the prayer before us. By an in-dwelling Christ, we become a "*habitation of God through the Spirit.*" Our body which is His, becomes his consecrated temple. Having Christ in our hearts, we have all; for "*in him dwelleth all the fullness of the Godhead bodily.*" He and his Father make their abode with us, and also, the promised Comforter, who leadeth into all truth. The Triune Lord sups with us, and we with him. These things are "*GRANTED,*" and it is "*by faith*" they are received and enjoyed. But how can we believe in Him of whom we have not heard? We have heard; and now it is for him that *readeth* to understand, and for him that *understandeth* to believe. But let faith have "*fair play.*" Prepare the way for her. Do not set faith to work too soon. How can we believe while we have idols set up in our hearts? These must be thrown to the moles and the bats. We "*must come out, and be separate*" from that world which "*lieth in wickedness,*" or rather, in the "*Wicked one.*" What things are gain to us we must count loss for Christ; yea, worse than loss,—as deadly evils—as insuperable impediments to all salvation. We must consider ourselves what, in reality we are; "*strangers and pilgrims on earth;*" and that here we have no continuing city; nothing on earth to "*hold on by.*" We must throw all right away, and in future place no confidence in aught material on earth. Every tie which binds to things temporal must be severed, until we can be bound to them in the Lord. The way for faith

is now made clear ; the beam is taken out of the eye. You can now behold objects in a more correct light. You can now present yourself to God as his own purchased property, that he may receive you. He redeemed you because he *valued* and *loved* you ; and now, that you present yourself to him, he receives you because he redeemed you. You need him as much as he needs you, therefore urge your claim. You are in sin, but by faith you see it borne away by Jesus. You are devoid of righteousness, but by faith you take as your own, the righteousness of Christ. You are empty, but by faith Christ dwells in your heart. You are weak, but by faith you are "strengthened with all might by the spirit in the inner man." You have no stability, but by faith you are founded upon the immutable rock of the Divine faithfulness, and thus become "rooted and grounded in love," and not easily "moved away from the hope of the gospel." The eye is now single, and the body, the whole moral system is full of the light of faith. You see light through the medium of an illuminated understanding. The eyes of your understanding are enlightened. You see him who is invisible. You see light in his light ; and you walk in the light as He is in the light ; and with this prospective telescope of divinely illuminated faith, you realize the import of the *third* part of the prayer : being "*able to comprehend with all saints what is the breadth, and length, and depth, and height*" of the "*love of Christ*." The scope or range of your faith, is as comprehensive as are the possessions bought for you by the love of Christ. He bought for you not only the kingdom, but, as the source and fountain of your happiness and strength, as the measure of your riches, the "High and Lofty One" himself. "The Lord is the portion of his people." Here you comprehend the love of Christ in all its unlimited magnitude. Your enlarged heart embraces the whole of this ; for the soul is as expansive as faith. Faith enlarges the capacity of the human heart co-extensive with itself. Whatever faith sees, the heart at once embraces. Faith sees Him whom the heaven of heavens cannot contain ; and the equally extensive arms of our affections take him in. Your affections can entwine around an object at the outermost verge of the earth, as warmly as around an object at hand. If the infinitely immense Jehovah Jesus be the object of your affection, you can entwine the capacious arms of your soul around him as conveniently as any other object you love, however small or however near that object may be. You cannot understand him in all his glorious and unsearchable minuteness, but for better or worse, you take him as he is. You take him in his "*breadth*"—in all his immensity. You take him in all

his "*length*"—in all his eternity, "from everlasting to everlasting." You take him in all his "*depth*"—in all the unfathomable profundity of his infinite fullness. You take him in all his "*height*"—in all the inaccessible altitude of his magnificence and honor. By this unfettered range of your free faith in a pure heart, you discover much more of the things of the Spirit than when you were shut up in the blindness of comparative unbelief. Now you "*know*" the measure of the "love of Christ" which passeth the mere scientific or speculative knowledge of even the most profound philosopher. And with this vivid apprehension of it, you are ready to exclaim with the astonished John, "*Behold, what manner of love!*" This divine and spiritual intelligence, this supernatural knowledge of the love of Christ, in the magnitude of his purchase, serves to strengthen and enlarge the compass of our faith, to receive not only the "PEACE of God which passeth all understanding," but the "God of peace" himself. This is the last specific part of the apostle's prayer. He does not simply say, "filled with God;" for the *heart* may be *filled* with God while it remains comparatively contracted for want of more knowledge with regard to privileges. But when by an illuminated mind and heart, we perceive Christ in his love, purchasing for us, not only as much of God as our hearts can contain, as though they could contain but a small portion of God, but purchasing for us the "*fullness of God.*" The capacity of our hearts while under the influence of darkness, or in any degree of unbelief, is not the measure of our privileges purchased by the love of Christ; the measure of that purchase is "all the *fullness of God.*" Therefore Christians may "lengthen their cords and strengthen their stakes." So to speak, God hath furnished us with materials to spread a tent sufficiently extensive to contain all his fullness; but not *more* than all his fullness, for this fullness "filleth all things." And lest we should still seem to be straightened in the bounds of our faith's capacity; and as if the bare *fullness of God* were not all, and were not enough, the prayer apprehends what we otherwise might have supposed would be absurd to ask or expect, seeing it seems to include all things possible; the adventurous apostle, the magnanimous Paul, calls to be "filled with ALL the fullness of God." His gifts, alas, could not suffice unless himself were given. Here he at length finds an end to all definiteness; but PAUL has not done yet; he breaks out into a rapturous prayer of praise, and exclaims, "*Now unto Him that is able to do exceeding abundantly above all we can ask or think,*" as if he had still asked but little and thought but little; for the Spirit still con-

tinued to make intercession for things which he could neither understand nor ask, "according to the *power* that worketh in us." Oh! what a *power*! "The power that *worketh* in us." Can indwelling sin withstand this power? Can any original corruption withstand this power? I here stop, and conclude with two or three remarks as deducible from the above:—

And first, God is not to be *contracted* in order to dwell in the pure heart. This would not be the fullness of God. Neither has he to be in any wise *diminished*, for this could not be *all* the fullness of God. The truth seems to be this,—when the human heart is cleansed from all sin, and illuminated by the knowledge of faith, it is capable of illimitable expansion; and able to embrace the universal God of love. Even the common affections of the human heart are capable of throwing their arms around a distant object as easily as one that is very near. A mother can love her child, though that child be removed to the most remote point on earth, as warmly as if it lay on her heart. Thus it is with the child of God, who is pure in heart, and who walks in the light as God is in the light; he can embrace in the loving arms of his unconfined affection, that blessed Being whom "the heaven of heavens cannot contain." God dwelleth in him, as the pure atmosphere dwells in the ample space which he has prepared for it. We may compare the moral capacity of the human heart, when under the full influence of "all the fullness of God," to infinite space, and that which fills this space, to the "fullness of him who filleth all things." If the human *intellect* has powers to correspond with the *moral powers* of the human soul, men would be as like God, in *knowledge*, as the perfectly holy now are in *moral purity*. Probably this shall never be; for while we must be holy as he is holy; we can never be intelligent as he is intelligent. Man's perfection consists, chiefly, in loving God with all his heart, with all his mind, with all his soul, and with all his strength, and his neighbor as himself. Even he who is filled with all the fullness of God, sees no need to do anything more; he can in justice do nothing more; and he sees no necessity to aim at doing any thing less than this.

Secondly—We see in the light of this subject, that sin *hardens*, *contracts* and blinds the human heart. It corrodes and corrupts the whole moral system. So long as any sin remains, the heart is incapable of due expansion. Take all the alloy out of gold, and it is wonderfully ductile. One 5760th part of a pound of gold, that is, one grain, may be so extended as to be easily divided into two millions of parts; such is the fineness of its texture. Only

mix this pure substance with metals of a baser sort, and especially with *tin*, *lead* or *zinc*, and you not only prevent its ductility, but render it *hard* and *brittle*. So it is, with respect to the human soul; while the destructive dross of sin is permitted to remain there, it is fretful, peevish, illiberal and stubborn, &c. Not so when separated from this, and filled with faith and the Holy Ghost; it is long-suffering, affectionate and benevolent—believing all things, and bearing all things; it never faileth. Let us bless God, that Jesus is not only a Physician, but also a divine and skilful moral Chymist. For if we consecrate ourselves to him, he has promised to turn his hand upon us, and purely purge away our dross and take away all our "*tin*." Isaiah 1, 25. He will sit as a refiner and purifier of silver, and purge us as gold and silver, that we may offer unto him an offering in righteousness. Mal. 3, 3.

Savoy, Mass., Nov. 1, 1845.

A. B.

For the Guide to Holiness.

FROM THE SMITTEN ROCK.

FROM the Smitten Rock I see
Streams of life gush out for me;
Now his love I apprehend,
While the living streams descend.

Freely o'er my guilty soul,
See the cleansing waters roll!
In this swelling, healing tide,
All my wants and woes I hide.

Why should sin my bosom stain?
Here I bathe and bathe again;—
All my guilt is covered o'er,
Buried deep, to rise no more.

To the Smitten Rock I flee,
Streams of life flow out for me.
By my Savior's bleeding side,
I for ever will abide.

P.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

FROM the earliest period of my remembrance, my thoughts and feelings have been religiously inclined. Not being blest with pious parents, and on account of feeble health, having but few religious privileges, I remained in perfect ignorance of the way of salvation "by *faith*," till I was sixteen or seventeen years of age. At times my mental anguish was intense. My soul would frequently breathe forth the following sentiment of the poet,

"'T is a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no,
Am I his, or am I not?"

As soon as I understood in theory the *way of faith*, my purpose to be immediately saved, became fixed and unwavering. Suffice it to say, my mind became tranquil, and at times joyous. All the prominent evidences of being in a justified state before God, were freely imparted to my poor hungry soul. In this state I lived some twelve or fifteen years without having heard or understood any thing definitely respecting the doctrine of *entire* sanctification. I now think, however, there were seasons in which I was in this state, though at the time unconscious of the fact. I loved God with all my heart; *loved his will* in preference to everything else, and delighted to meditate upon his glorious attributes. Some four or five years since, I became acquainted with one who understood this subject both in theory and by experience. By his personal efforts in my behalf, I became deeply interested to know and to experience all that was my privilege of the blessing of gospel holiness. Such were my desires for this, that it seemed at times as though soul and body would part. I viewed myself sinking, as it were, beneath a load I had not power to sustain nor power to throw off. I now came to a stand in my mind; and was for a short time unconscious of doing, or desiring to do any thing, not even to hope, or to pray, or to yield the conflict. While in this state, in a moment there was an indescribable consciousness of the divine presence which pervaded and filled my soul, and there was a stillness, an awe that dared not move. I sat in silence (although in company,) for some time. I did not wish to move or speak lest that spirit would pass away from me. However, when I did move

and speak, it remained ; and for some days it seemed as though my soul swam like a mote in the sunbeams of atoning righteousness. I now believed for the first time that my soul had entered the Canaan of "perfect love."

Some time after this, while passing through severe trials, and manifold temptations, I began to doubt the genuineness of the work : unbelief grew stronger and stronger, till I gave up the idea that I ever had yet experienced the blessing. A year or two passed on, in which I enjoyed much at times, but made no pretensions of being in a sanctified state, though some of my friends thought and expressed themselves differently about me. This, however, afforded me no satisfaction, but rather added to my griefs. The Lord now raised me up another Christian acquaintance who was diligent in his efforts to set me right again. He dwelt on the necessity of *living for the present moment by faith*, and being very careful and not attach any importance to frames and feelings. "*Leave it, (he would say,) entirely with the Lord to give feeling, or no feeling, to give joy, or to give sorrow. Make and maintain the entire consecration, and then expect the fulfilment of God's promises.*" With these instructions I cheerfully complied. Since that time my soul has been in constant peace, though not always joyful. I sometimes weep, and sorrow, and grieve ; but I am just as content and happy with these as with joyous emotions. I regard them as being equally the fruits of the spirit. Faith looks up and claims the divine aid and presence in every duty. There is no shunning the cross, no parleying with temptation. God's will is law, yea, in every thing the best for me. If life or death, prosperity or adversity, were proposed to me for a choice, I choose to refer it to the Lord to give that which he sees best. Thus I live day by day under the consciousness of entire submission, and with a constant resting on the Atoning Sacrifice for every thing I have or want in time and in eternity. Had I been instructed in the outset of my religious course to make the entire consecration, and then to live and walk solely by faith, without attaching any importance to frames and feelings, I should have been saved years of mental conflict and useless toil.

B. S.

THE rays of the sun shine upon the dust and mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself. — Upham.

For the Guide to Holiness

EXPERIENCE OF A CONGREGATIONALIST.

IN the autumn of 1842, the doctrine of Christian Perfection was first distinctly presented to me, as having claims upon my understanding and heart. A dear brother, through the Lord's great goodness, was brought into the enjoyment of what he called "the blessing of sanctification," and urged upon me the privilege and duty of giving my *undivided* heart to the Savior I had long professed to love. Owing to denominational views, and misapprehension of his terms, I was very much opposed to the doctrine, although I could but acknowledge, his experience was scriptural, that he was in a "good place," and I felt an earnest desire to obtain a similar state of mind. My first step was to drop all controversy, and confine my attention to that which was beyond dispute, — the duty of loving God with all the heart. For the encouragement of those who are laboring with friends or relatives on the subject of holiness, I will just say — that brother's efforts, accompanied by his believing prayers, under God, removed my prejudices to the doctrine, and were the means of bringing me into the glorious liberty of the gospel.

My views of divine truth, and the object I desired, were exceedingly indefinite. A deeper work of grace was what I felt I needed; having always been a doubting, halting Christian, (if indeed I was a child of God,) I earnestly desired "to read my title clear," and finally determined not to rest till I had obtained a full assurance of an interest in Christ. I asked the aid of the Holy Spirit, that I might be made to see *just* what I was, just what I needed; with a sincere desire to know and be led in the way of all truth.

The first work of the Spirit was to convince of sin; the guilt of withholding part of the price; I had been trying to serve God with a divided heart; no wonder I had always felt it would be presumption for *me* to say, "I know that *my* Redeemer lives."

Are you willing *now* to be wholly the Lord's? *Entire consecration* is the absolute requisition; I could get no further till this point was settled. I saw that it was as reasonable as well as a just requirement. A distinct query was proposed by the Spirit; in itself the thing was trifling, harmless: owing to circumstances, it was made a *test question*. I shrunk from the sacrifice, — *almost*

feeling that God was a hard master to require me to give up a thing not in itself sinful, though I was conscious of its being a hinderance to a spiritual mind. I continued in this state for *weeks*, encountering many snares and wiles of the great Adversary, aided by a deceitful heart and a rebellious will. As often as I made special effort by prayer or otherwise, I was met by a specific requisition, till at length I was enabled to give it up and say, Yes, Lord, *any thing, every thing* thou seest best.

A calm, peaceful state of mind ensued, arising from the consciousness that there was no longer a controversy between my will and God. I had been enabled to make an entire consecration, felt a willingness to *do*, or *be* anything, and a sweet satisfaction in the thought that a holy God reigned.

But I did not yet apprehend the way of faith. I still felt it would be presumption for me, a vile, guilty worm of the dust, to believe in the Lord Jesus Christ. When I related the state of my mind to the dear brother before mentioned, he at once urged upon me the duty of believing God. If I was conscious that *all was submitted*, body, soul and spirit, laid upon the altar, then I ought to believe the offering was accepted.

Although slow of heart to believe, a new thought had been suggested, and after he left me I continued to ponder upon it, inquiring, Lord is it so? Immediately another distinct train of thought was presented to my mind. I seemed to see myself as one of a company of condemned sinners, awaiting execution. The Son of God comes forward, saying, these need not perish, I will die for them; God accepts the substitute, — will the sinner? With my whole heart, most gladly, most thankfully I cried, yes. The scales fell from my eyes: I cried, Lord, I believe —

“Tis done, the great transaction's past,
I am my Lord's, and he is mine.”

There was no excitement, but it seemed to be a calm, deliberate reception of the precious atonement, by the understanding and affections, with a yielding up of the will and the whole being to the Lord. The first thought was, shall I continue in sin? The next, God forbid! I am not my own, I belong to Christ; and an indescribable, precious sense of union with Him, sprung up in my heart, — a feeling that I lived, yet not I, but Christ lived in me. I seemed, by that act of faith, to be incorporated into, and become a living branch of the living Vine; drawing spiritual life, as truly and distinctly from Christ, as the branch does from the vine.

It was in February, 1843, that I was enabled to receive the Lord Jesus as my Wisdom, Righteousness, Sanctification and Redemption; and as I received Him, so have I endeavored to walk in Him, by simple faith, up to the present moment: I have indeed been "kept by the power of God, through faith;" to God be all the glory. I have not spoken of the joy and peace that have flowed from believing in Jesus; they cannot be described—to be known they must be felt.

This work of grace has been characterized by a deep sense of the evil of sin, of my exceeding sinfulness, and a clear apprehension of the extent and fullness of the atonement, the ample provisions of grace, so entirely meeting the wants of depraved nature. All the great doctrines of the Bible have been more readily perceived and greatly endeared; the Scriptures have become life and power; the precious words "sweeter than honey to my taste."

Prayer is no longer a formal duty, but is become, so to speak, the habit of my soul. I find my thoughts and desires rising spontaneously to God, not only at stated times, and for special objects, but at all times and in sudden emergencies, the heart is lifted up for direction, "Thou shalt guide me by thy counsel," seems to be its language.

My views of the spirituality and extent of God's perfect law, have been greatly enlarged; there are no longer any *little sins*,—the slightest deviation from that law requires fresh application to the blood that cleanseth from all sin. When conscience reproves, (and the inward monitor is very vigilant,) I find my best way to fly *at once* to this fountain; indeed I try to *keep in* that precious fountain, that maketh "every whit whole."

The most decided change I find to be in the *will* and affections. I am aware it is a *great thing*, to say, the will of God is my will, but I do feel, that in this respect God has given me a "new heart." I am able to speak with more confidence on this point, from the fact that the Lord has subjected me to a most rigid course of discipline, and has seen fit, in his unerring wisdom, to test my submission in ways extremely trying to the natural heart. The cup of sorrow has often been put to my lips; friend after friend has been taken from my sight; the dearest earthly ties severed, and my family dispersed under circumstances of peculiar trial: but the precious Savior has himself been with me, sustaining my spirit, strengthening my faith, enabling me to say with one of old, "Although the fig tree shall not blossom, neither shall fruit be in the vines, &c.; yet I will rejoice in the Lord, I will joy in the God of my salvation." In view of anticipated trial, I have felt to say,

"If it be possible let this cup pass, nevertheless — *not* my will, but thine." But if the bitter draught was presented, the blessed Lord has enabled me to see that it was presented by the same loving hand that was nailed to the cross, and to receive it with a submissive spirit.

One more circumstance I will mention, to show what God has done for me, and what cause I have to magnify the riches of his grace. For five years I have been confined to my couch by painful disease: never free from some degree of suffering, at times severe. The first and second years of my illness, I was kept from murmuring, but I had a *will*; I did not *choose* to be where I was placed, and was ever hoping and looking for a favorable change in my disease. When I was brought into the blessed rest of faith, I was enabled to give that matter all up. I had such a sense of the hand of God in my continued sickness, and such a desire that his will should be done, that I did indeed enter into *rest*. The Lord has so graciously manifested himself to me, in seasons of severe pain, that I have felt my situation to be any thing but an affliction. I think I know, in some measure, what made Paul and Silas sing at midnight in prison.

In view of still further suffering, I am enabled to say, "the will of the Lord be done." He has given me a desire to glorify him, let him choose his own way. If he will but permit a worm of the dust to honor him in any way, I have abundant cause for gratitude and praise.

G.

December, 1845.

THE WAY.

MY SAVIOR tells me that he is "the WAY."* By following the crooked paths of the great deceiver, "all flesh hath corrupted his way upon the earth," and departed far from the way of holiness and bliss. The miserable effect of this departure is felt through the whole course and circumstances of human existence; and particularly in an incessant craving after lost happiness, without a knowledge either of its nature or its means of attainment. To know, to serve, and to enjoy the favor of its God, is the creature's felicity. By restoring a perception of this truth, and by opening up a path to the recovery of this lost happiness, God has invested himself with the brightest of his robes of glory. This he promised,

* John xiv. 6.

when, "at sundry times, and in divers ways, he spake in time past unto the fathers, by the prophets." This he performed, when "in these last days he hath spoken unto us by his Son." *

Beloved Savior, thou art the bright path by which millions of my race have returned home to God. By thee, by thee alone, do I desire to be restored. Thou art "the Way of truth." † for thy doctrine teaches me the only road to heaven. Thou art "the Way of salvation," ‡ for thou deliverest from the wrath to come. Thou art "the Way of righteousness;" § for "by thee all that believe are justified." ¶ Thou art "the Way of peace;" || for, being justified by faith, I have peace with God through thee. Thou art "the Way of holiness;" ¶ for, by the influence of thy Holy Spirit, thou makest me a new creature, and meetest me for the inheritance, into which nothing that defileth can enter. Thou art "the Way of life;" ** for, by thine own death, thou hast redeemed my soul from the bitter pains of the second, eternal death; and, by thy resurrection, hast opened for my body, through the grave, a gate of everlasting life. Yes, "thou wilt show me," thou hast shown me, and wilt lead me along "the path of life," to "thy presence, where is fullness of joy; and to thy right hand, where are pleasures forevermore."

There is a path leads home to God; ††

But who that path has seen?

No wandering foot that path has trod;

No wing that path has been:

It ne'er has met the vulture's eye,

Nor has the lion passed it by.

Ah! who can point it out to me,

Or tell me where 'tis found?

"Not here!" exclaims the roaring sea;

"Not here!" earth's deep profound!

The orbs of heaven in silence roll,

And leave in gloom the inquiring soul.

Not all the gold of eastern mines,

Nor jewels beyond price,

Where sapphire, pearl, and ruby shines,

Like stars that gem the skies,—

Could purchase wisdom's brighter ray,

To show, and guide me in that way.

* Heb. i. 1.

† 2 Peter ii. 2.

‡ Acts xiv. 17.

§ 2 Peter ii. 21.

|| Luke i. 79.

¶ Isa. xxxv. 8.

** Ps. xvi. 11.

†† Job xxviii. 7—23

Death and destruction, they have heard,
 For they once crossed the path,
 When man believed the tempter's word,
 And dared the penal wrath;
 But now they smile at human woe,
 And urge us to the gulf below.

But, see! a light divides the gloom;
 I hear a soothing voice:
 Behold thy God!—thy bliss—thy home.
 I AM THE WAY! rejoice!
 Thy Savior, thy unchanging Friend,
 Shall teach and help thee to the end.

For the Guide to Holiness.

[FENELON returned in 1688 from a mission to the Province of Poutou in France, on which he had been sent by Louis XIV. Madame Guyon had just completed an eight months' imprisonment, for having taught in various ways the doctrine of present sanctification under the name of Pure or Perfect Love. She was released in October of that year. Fenelon on his return sought her acquaintance, notwithstanding the unpopularity both of her person and of her doctrines. An intimacy, sustained in part by written correspondence, was established, which continued for life. The following is the first letter which was written in 1688.]

LETTER OF MADAME GUYON TO FENELON.

TRANSLATED FROM THE FRENCH.

I take the liberty to send to you some of my writings. It is my desire that you should act the part of a censor in regard to them. Mark with your disapproval everything in them, which comes from the imperfections of the creature rather than from the Spirit of God. I have other writings, which, if I did not fear to fatigue you, it would please me much to bring under your notice, to be preserved or to be destroyed as you might think them worthy of preservation or otherwise. If I should learn that you do not consider those which are now sent as unworthy of your attention, I may send the others at some future time. As I send them in the spirit of submission to your theological and critical judgment, and with entire sincerity, I count upon it that you will spare nothing which ought not to be spared. When you shall have read the sheets which I have sent to you, you will do me a favor by returning them with your corrections.

Permit me to expect that you will deal with me without ceremony. Have no regard to me, separate from what is due to truth and to God's glory. God has given me great confidence in you, but he does not allow me to cause you trouble. And you will tell me frankly when I do so. I am ready to keep up some correspondence with you. If God inspires you with different views, let me know without hesitation. I readily submit myself to you, I have already followed your advice in the matter of confession.

And now I will turn to another subject. For eight days past I have been in a state of continual prayer for you. I call it prayer, although the state of mind has been somewhat peculiar, I have desired nothing in particular; have asked nothing in particular. But my soul, presenting continually its object before God, that God's will might be accomplished and God's glory might be manifested in it, has been like a lamp that burns without ceasing. Such was the prayer of Jesus Christ. Such is the prayer of the Seven Spirits who stand before God's throne, and who are well compared to seven lamps that burn night and day. It seems to me, that the designs of mercy, which God has upon you, are not yet accomplished. Your soul is not yet brought into full harmony with God, and therefore I suffer. My suffering is great. My prayer is not yet heard.

The prayer which I offer for you, is not the work of the creature. It is not a prayer self-made, formal, and outward. It is the voice of the Holy Ghost uttering itself in the soul, an inward burden which man cannot prevent nor control. The Holy Ghost prays with effect. When this inward voice ceases, it is a sign, that the grace, which has been supplicated is sent down. I have been in this state of mind before for other souls; but never with such struggle of spirit, and never for so long a time. God's designs will be accomplished upon you. It cannot be otherwise. You may delay the result by resistance; but you cannot hinder it. Opposition to God, who comes to reclaim the full dominion of the heart, can have no other effect than to increase and prolong the inward suffering. Pardon the christian plainness with which I express myself.

MARIE B. DE LA MOTHE GUYON.

A WORD OF ENCOURAGEMENT.

Extract of a letter from Bishop Hamline :

"I CONSIDER the 'Guide to Christian Perfection' one of the choicest treasures of the age, to rouse, comfort, and edify Christians, and shed light upon the world through the Church. I wish it might be in every religious family, and be read prayerfully by every member of the Church. L. L. HAMLINE.

"*Cincinnati, Dec. 5, 1845.*"

THE LIFE OF FAITH.

WE have already referred to this work, but after a full examination feel disposed to speak even more emphatically of it. It will be a standard book. We have many small productions in the language on this great doctrine, but no one which treats it *in extenso* as does the present volume. There is much in it which has been anticipated in the "Interior Life," but it is in no wise superseded by that excellent treatise. "The Interior Life," treats ostensibly of Holiness; it shows, collaterally, the relation of Faith to that subject, but the present volume treats ostensibly of Faith, showing also, collaterally, its relation to Holiness. It is a thorough, philosophical and evangelical discussion on the subject, and will afford the reader nearly all the information on it that he can any where obtain. We cannot better express our estimate of it than in the following passages from the Christian Advocate and Journal:

"1. The style of the book is pure, perspicuous, and exceedingly pertinent. Prof. Upham is celebrated for the Addisonian beauty in which he has clothed the dull topics of mental science in his well known text books — his style in the present production is even more than usually translucent and vigorous. The most difficult points seem to resolve themselves into light as the reader advances, and he is surprised to see some of his oldest and most formidable perplexities vanish,

' As fades a ghost before the sun or e'en
A doubt before the truth of God.'

2. The *philosophy* of the work is interesting. Though designed for practical effect, the whole philosophy of the subject is laid open. The author treats it on the principles of his own well known system — the *intellect*, the *sensibilities*, the *will*, — their relation to faith, and their participation in the work of moral renovation are fully defined. No intelligent man in reading the book will feel that he is treated with mere moral common-places, much less spiritual rhapsodies; but that a profound and earnest mind is displaying before him the sublimest truths of his mental and moral being. *No one need be acquainted with mental philosophy in order to comprehend the work, yet no one will finish it without such an acquaintance.*

3. Its theology is evangelical and sound — doubtless a fastidious reader, looking on details separately from the whole, may wish phrases or passages altered; but the volume is generally and fundamentally Wesleyan. Some passages seem tinged with the peculiarities of the Mystics and Quietists, but they are qualified in the progress of the essay; and I think the Professor has happily rescued the excellences of these systems from their perversions, and struck the right medium."

For the Guide to Holiness.

MY DESIRE.

To turn from earth, no more to rove
 'Mid shadows vague and dim, —
 To find the source of perfect love,
 And lose myself in Him.

For storms have swept along my sky,
 And night has spread her pall;
 I thirsted — but my cup rose high
 With wormwood and with gall.

I know that in this desert land
 There is a cooling spring,
 That bubbles from the burning sand, —
 A pure and holy thing.

And once upon my weary way
 I saw these waters cool,
 And paused to watch the rainbow spray,
 That gathers o'er the pool.

And as I waited, many came
 To wash them from their sin,
 But I was impotent and lame,
 And could not enter in.

I turned away, and found the earth,
 A dark and dreary wild —
 Its mine a poor, and little worth,
 Its waters — all defiled.

Then thirsting still, I longed to be
 Where purer waters fall,
 But grief was measured out to me,
 Where I had given all.

And thus I passed a bitter test —
 But now this weary heart,
 Would find a surer place of rest,
 And choose a better part.

Would pine in weariness no more
 On Baca's thirsty vale,
 But loose my cable from the shore,
 And homeward set my sail.

Would grieve no more at earthly loss,
 Or shrink from earthly pain;
 But joy to bear a heavy cross,
 So I a crown may gain.

Till standing high on Pisgah's ground,
 My desert pathway trod,
 I see the stream that winds around
 The city of our God.

And list the harp notes soft and clear,
 That steal along that shore
 Where summer's flowers are never scar,
 And winter comes no more.

Thus would I hide within the rock,
 Till storms are overpast,
 That I among the Savior's flock,
 May find a home at last.

Boston, Nov. 2.

MARY.

DEAR READER, we wish you a Happy New Year.